

CATHOLIC • ACTION •

Vol. XVIII, No. 1-12



January, 1936

“YOUTH AND TODAY’S LITERATURE” N. C. W. C. STUDY TOPIC FOR JANUARY

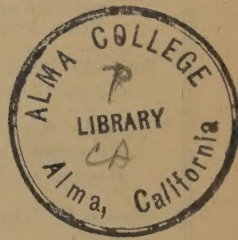
Catholic News in 1935

Notable Services of Hierarchy
In Work of N. C. W. C.

Cardinal Hayes’ Warning on the Evil of
Birth Prevention

The Church and Reconstruction
In Puerto Rico—A Survey

N. C. C. W.’s Support of Service School—The Parish: Center of
Catholic Action—The Apostolate of the Written Word—The
Franciscan Tertiary Movement in the United States—Catholic
Truth Crusade Launched in San Francisco Archdiocese—Co-
operation Urged by Dr. Schmiedeler in Pamphlet Treatise—
Classified List of Films to be Issued From New York—N. C.
C. W. Activities in the Various Dioceses



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Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c



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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

::: *What It Is* -- *What It Does* :::

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919. The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post-office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices

1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates

\$2.00 per year; \$2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVIII, No. 1



JANUARY, 1936

OUR COMMON CATHOLIC INTERESTS

Cardinal Hayes Speaks Plainly on Evils of Birth Prevention

IN a sermon delivered from the pulpit of St. Patrick's Cathedral before a congregation of several thousand persons on Sunday, December 8, Feast of the Immaculate Conception, His Eminence, Cardinal Hayes, in no unmistakable language, condemned the practice of birth prevention and characterized as "prophets of decadence" those who are disseminating birth control propaganda to the mothers of poor families on relief.

The Cardinal's sermon was a direct answer to the arguments for birth control made at a public meeting previously held under the auspices of the American Birth Control League at Carnegie Hall, at which the speakers included a canon of the Protestant Episcopal Cathedral of St. John the Divine, a rabbi, who appealed to the Catholic Church to withdraw its opposition to birth control, and the mother of a noted motion picture actress. At that meeting, a resolution was adopted setting forth that 250,000 children were born each year to mothers on relief and that the "present policy of withholding birth control information from these mothers is inhumane, anti-social and undemocratic."

The resolution demanded that "all agencies administering family relief inform mothers on relief where they may secure medical advice as to family limitation by methods in accord with their religious convictions." There is no law that would prevent the referring of mothers to birth control clinics in New York State, it was said, but the practise has not been adopted as a policy.

One of the speakers, a prominent social worker, ad-

vocated the resolution, declaring that mothers in relief families should have birth control information, not because they are on relief, but because they are "intelligent, self-respecting, family-loving." Replying to these publicly expressed statements, Cardinal Hayes said in part:

"As Cardinal Archbishop of New York I rise to voice measured, deliberate and emphatic condemnation of the effrontery of those who advocate birth control for families on relief. As shepherd of my flock and as a citizen, I feel it my duty to cry out in warning against those who would fly in the face of God and bring ruin and disaster to the land and to the civilization that some among us, at least, still cherish.

"President Theodore Roosevelt called birth control by its true name, 'race suicide.' History bears testimony to the part that the refusal of parenthood has played in the decline and fall of the great civilizations of antiquity. Today, in our own country, the same process is already well under way. Its population is no longer reproducing itself. If judged by this standard, the United States is already a dying nation. Yet these Prophets of Decadence call for fewer and fewer births. As one who gives place to no man in love for his country I regard such as false prophets."

"Who are these people that sit in soft garments and offer affront to the poor?" His Eminence asked. "Are they a race apart, superior beings with a special commission to order the lives of others less fortunate in worldly goods than themselves? And the women among them, who would enjoin the poor from motherhood, are they taking over from the poor the privilege of motherhood because they are the better able to bear

the burden? You know that they are not. And who are the poor of today, those on relief, whose intimate lives a smug Carnegie Hall audience would regulate as if they were cattle? Are they social outcasts? No—they are self-respecting men and women, the solid and substantial citizens of yesterday who today, because of the failure of our economic order, find themselves in need. The true lover of the poor today, and the true social scientist, knows that the right approach to the whole problem is not to keep people from having children, but is so to re-order our economic and social structure as to make it possible for people to have children and to rear them in keeping with their needs. Therein lies true social leadership; in birth prevention lies social degradation.

"The position of the Catholic Church with regard to birth control is one of everlasting loyalty to the law of God as expressed in nature, promulgated on Mount Sinai in the Ten Commandments and taught by Christ, the Redeemer of the world. There can be no possible compromise. Changing conditions of no age, of no land and of no people can modify or destroy the fundamental law of morality that is given to man by God Himself. The Church, therefore, is not free to take any other stand. . . ."

QUOTING the Holy Father, His Eminence said: "The Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her . . . proclaims anew: Any use whatsoever of matrimony exercised in

**Holy Father's
Warning on Abuse
of Matrimony Quoted**

such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of grave sin."

"This is a simple, direct and clear statement," His Eminence continued. "The Church, 'to whom God has entrusted the defense of the integrity and purity of morals,' has acted in virtue of this divine commission to direct her children in accordance with God's law. From the moral standpoint the question is beyond the realm of dispute. For the Catholic the case is closed. . . ."

"Contraception is wrong because it involves the unnatural use, the perversion, of a human faculty. God has given man certain powers. We know the purpose of these powers from their nature. The power of speech is given to man that he may convey his thoughts to another. All the world detests a liar. Why? Because, fundamentally, a lie is a perversion of the natural faculty of speech. It is a misuse of the gift of speech. God has given us an appetite for food and drink. . . ."

He has attached a certain pleasure to the process of eating and drinking. The glutton and the drunkard are objects of scorn, because they have abused this appetite."

Self-discipline forms the natural basis of the solution of this problem, continued the Cardinal, as the grace of God forms the supernatural basis of a Christian married life.

It was the first time that His Eminence had spoken in public on the subject of birth control, and in his opening words, he expressed his regret and said that it was with great reluctance that he discussed a subject that he would rather not take up in public. "Circumstances, however," he said, "make it impossible for me to remain silent."

In order that the Cardinal's guiding words may be permanently available to all interested, the N. C. W. C. has, with the approval of His Eminence, printed his sermon in pamphlet form under the title "Prophets of Decadence." Price: 5 cents a single copy; 50 copies, \$2.25; 100 copies, \$4.00.

Catholic organizations everywhere should cooperate to the utmost in giving this pamphlet as widespread circulation as possible not only among Catholics but non-Catholics as well. It is to be hoped also that pastors will make the pamphlet available in their church bookracks and otherwise assist in bringing Cardinal Hayes' timely and forceful analysis of this important matter to the attention of as many persons as possible.

FOLLOWING publication in the metropolitan press of the sermon of Cardinal Hayes, 13 Protestant and Jewish clergymen joined in a statement of criticism in

**Protestant and
Jewish Critics of Sermon
Vigorously Refuted**

which they stated that his sermon was an attempt "to impose upon other Americans the beliefs and practice of Roman Catholicism." They asserted that "a study of the vital statistics of leading countries of the world proves that while the birth rate has dropped markedly during the last 50 years, the death rate has declined with equal rapidity," and that the difference between the birth and death rates in the United States at present "is so great as to add more than a million to the population every year."

This statement of the 13 was immediately and definitely refuted by His Eminence with scientific evidence as was their further claim that limitation of population would ameliorate unemployment.

The Cardinal's reply to the 13 ministers was characterized by the same vigor, clarity and measured terms which marked his St. Patrick's Cathedral sermon. First of all, he expressed great surprise that 13 professed

leaders of religious thought should "make the sole test of the desirability of any program or policy a utilitarian one, leaving out of all consideration any question of the moral values involved." He declared that his critics "seem to have set aside belief in the God of revelation" and substituted a "vague and elusive god of evolution," and to have "relegated Holy Scripture to a land of 'myth and legend.'"

With feeling, His Eminence then rebuked his 13 critics' assertion that the stand he took in his sermon was "undemocratic." "Certainly," he declared, "it is not my understanding of the tradition of this land that it is 'democratic' for one group to advocate a policy or a program, but 'undemocratic' for another to protest against it. . . . Since when has it become in this country undemocratic to speak in defense of the moral law?"

Expressing sorrow that the 13 had shown "no hint of a religious approach to the problem," His Eminence declared he was amazed to find his critics' "appeal to science thoroughly unscientific," and that they betrayed "an abysmal ignorance of statistical method." He then took up and refuted with the words of scientists the contention of the 13 that there is no evidence birth control leads to race suicide. He repeated the warning that "incalculable economic and social consequences of nationwide senescence" already are to be observed in the United States.

Concluding his statement, Cardinal Hayes said: "The 13 clergymen protested against the application of the term 'race suicide' to the practice of family limitation. Call it by whatever name you will, the facts speak for themselves. In the words of Dr. O. E. Baker, of the United States Department of Agriculture: 'If the American people continue in the way they are going, they will bring upon the nation the fate which descended on ancient Rome.'"

READERS of CATHOLIC ACTION will be interested in the aims, methods and scope of a modern crusade for the presentation of Catholic teaching just launched in

the Archdiocese of San Francisco. The campaign is according to the expressed wishes of Pope Pius XI that the truths of

Christ may be brought more and more to the people of America. The Most Rev. John J. Mitty, Archbishop of

IN ANTICIPATION OF "CATHOLIC PRESS MONTH"

LOOKING forward to the efforts which will be made during February next—National Catholic Press Month—CATHOLIC ACTION publishes in this issue three articles of particular pertinence to the annual effort in behalf of our Catholic press: "High Lights of Catholic News in 1935," by Burke Walsh, of the Staff of the N. C. W. C. News Service; "The Apostolate of the Written Word," by Roberta Shriver Grady, president, St. Augustine's Diocesan Council, N. C. C. W.; and the January Study Topic—"Catholic Youth and Catholic Literature," prepared by the N. C. W. C. Study Club Committee. Affiliates of the N. C. C. W. and N. C. C. M. are urged to make use of this material, together with other articles pertinent to Catholic Press Month to appear in the February issue of CATHOLIC ACTION.

San Francisco, will give general supervision to the crusade, but the personal direction of the work will be in the hands of Father Wilfred G. Hurley, C.S.P., member of the Paulist staff at old St. Mary's Church.

All the forces of modern communication have been marshalled to further this aim. Thus there

has been established a "Catholic Truth Half-hour" in which every Sunday evening from 8 to 8.30, station KYA will broadcast the teachings of the Church.

The Catholic Truth Society has established offices at 614 Grant Avenue, and is prepared to issue literature and answer written requests for information on any phase of Catholic doctrine. Radio listeners may also obtain copies of the Sunday evening addresses through the Truth Society. A question and answer department will be conducted through *The Monitor*, official organ of the San Francisco Archdiocese. Through special research, material is being selected for a weekly article on "Know Your Faith" that will be of particular interest to all.

Also, with the passing of the months, Archbishop Mitty is planning for a series of informative sermons to be delivered in every parish of the archdiocese, in the hope that the "what and the why" of Catholic teaching may be brought to both Catholic and non-Catholic. It is believed that this method will promote zeal and knowledge among Catholics and help to remove misunderstandings and prejudices that may exist in the minds of those outside the Catholic Church.

Pulpit dialogues, which have proven popular and effective in the presentation of teaching, will hold a predominant place in this plan.

The members of this archdiocesan band of speakers which Archbishop Mitty has chosen for this work have been especially trained for the presentation of Catholic truths. They will work under the direction of Father Hurley, who has devoted the last 10 years exclusively to giving such lectures in the Great Northwest.

It is requested that Catholics will notify all their friends of these broadcasts and sermons, and assist by distributing Catholic literature to any and all who might be interested.

Above all, it is the plea of Archbishop Mitty that Catholics give their support to the crusade, by their prayers, offering their good works and Holy Communion to Almighty God, that He bless this work, that they storm the gates of heaven in order that the Divine Grace, in abundance and super-abundance, be poured out upon these efforts.

What is being done in the San Francisco Archdiocese under the direction of Archbishop Mitty, has been, and is being, done with variations in other ecclesiastical jurisdictions. We mention the San Francisco program here as the latest evidence of intensive Catholic apologetics that has come to our notice.

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THAT the Catholic Church is in favor of cooperatives and that her remarkable guilds of the middle ages were practical and effective expressions of the cooperative movement are

**Cooperatives Urged
By Dr. Schmiedeler
In Pamphlet Treatise**

the views set forth by Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau, National

Catholic Welfare Conference, in a pamphlet recently prepared for the Cooperative League of the United States of America, the headquarters of which are in New York City (167 West 12th Street).

"The student of history knows what became of the guilds," Dr. Schmiedeler writes. "He knows, too, that no adequate substitute was ever put in their place. But the Church, in spite of the destruction of her work, has not abandoned the cooperative idea. Incessantly she speaks for its return in a practical form in modern society. Her leaders urge its acceptance in the fields of production and consumption, and in the fields of finance and marketing. Catholic higher schools teach cooperation in their economic courses. Catholic priests have helped in their immediate vicinities to foster cooperative activities. This, it should be observed, is far more so the case in Europe than in this country. Catholic publications have lent their pages to the promotion of the cooperative idea."

Dr. Schmiedeler quotes from "The Bishops' Program of Social Reconstruction, 1919"; a leaflet entitled "Cooperation," by the Rev. F. Basenach, S.J.; "The World Problem," by the Rev. Joseph Husslein, S.J.; "Social Reconstruction," by the Rt. Rev. Msgr. John A. Ryan, director of the Department of Social Action, N. C. W. C.; "The Church and the Country Community," by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls; "Credit Unions," issued by the Central Verein of America; "Credit Unions in Parishes," by the Most Rev. Aloysius J. Muench, Bishop of Fargo; from his own work, "Catholic Rural Activities"; "A University Promotes Cooperation," by the Rev. Dr. M. M. Coady, the Rev. Joseph Reiner, S.J., the Rev. R. A. McGowan, assistant director, Department of Social Action, N. C. W. C., and Frederick P. Kenkel.

"Further citations could easily be adduced," Dr. Schmiedeler says in conclusion. "But the above examples should suffice. There is no question that cooperation of one kind or another has ever attracted the attention of Catholic champions of the cause of the

people. The one note, however, that might be emphasized is that Catholics should show greater activity in the promotion of practical cooperative projects. Above all should they exert their utmost influence toward the development of a cooperative program that conforms to the laws of justice and charity. Without that no cooperative program will be successful. It is absolutely essential that, while directing attention to a new cooperative order of things, such root sources of evil as greed, avarice, pride and gluttony be combated. Only when the will of man is brought into conformity with the laws of God will a satisfactory economic life become a reality."

The title of Dr. Schmiedeler's pamphlet is "The Catholic Church and Cooperatives" and it sells for 10 cents a single copy. Copies may be procured from the N. C. W. C.

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A GRADED list of motion pictures, which it is hoped will be accepted in all dioceses, is to be sent out in the future with the listing of the films transferred

**Classified List of
Films to Be Issued
From New York**

to the center of distribution, New York, it was announced last month from the headquarters of the National Catholic Welfare

Conference in Washington, D. C. The transfer will be made as soon as feasible.

This project is the result of action taken by the general meeting of the bishops held at Catholic University of America in November, when it directed the Administrative Board of the National Catholic Conference to arrange for the issuance of such a list. The Administrative Board, in turn, asked the Episcopal Committee on Motion Pictures to assume this additional task.

The film classification will in future be issued under the title National Legion of Decency List, and motion pictures will be grouped into three classifications as follows: (a) Not Disapproved; (b) Disapproved for Youth with a Word of Caution even for Adults; (c) Disapproved for All.

This designation of pictures, being a general list, confines itself to negative commendation where pictures are not disapproved. It is left to the ordinary in each diocese to give positive praise to certain worthy motion pictures if he sees fit to do so.

The hope is expressed that all the bishops of the country will see their way to give their support to this program as an effective means of combating the evil of immoral motion pictures. Moreover, the bishops are asked to encourage the publication of the list of the National Legion of Decency as expressing, especially in its condemnation of bad pictures, a judgment which has their approval. The list is to be made available to the Catholic press of the nation.

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CATHOLIC NEWS

By Burke Walsh

in 1935

IN THE accompanying article Mr. Walsh, of the staff of the *N. C. W. C. News Service*, enumerates some of the outstanding news events of the year just closed, complete stories of which were duly furnished to more than one hundred subscribing Catholic periodicals by the *N. C. W. C. News Service*. Necessarily brief and cursory as is Mr. Walsh's review, it nevertheless demonstrates not only the value but likewise the positive necessity of the Catholic press. It is to be hoped that during 1936 more and more of the 20,000,000 Catholics in the United States will subscribe to our Catholic publications and profit from their current unfoldings of the contribution of our Catholic Faith to the religious and social life of the Nation.

ALERT to every possibility of a year that was unusual in many respects, the Catholic press was able in 1935 to provide its readers with news of great interest and rich variety.

Because of the unsettled condition of so large a part of the world, an uncommonly large proportion of the purely secular news was of particular interest to Catholics during the year just past. But above and apart from that, was the purely Catholic news presenting a generously increased volume and many new facets. And, as ever, there were the numerous important instances in which the Catholic press was able, through corrective articles, to overcome serious misrepresentations of the Church, Catholic doctrine and Catholic personages.

Unquestionably the biggest secular news story of the year was the serious threat of war, in all its phases, which hung over so large a section of Europe for so great a part of the year. Being so serious and so extensive, this threat naturally touched upon a great many interests of the Church, including missions. It also served to throw into clearer relief the constantly growing appreciation of the Catholic Church as the world's greatest influence for peace. Moreover, if the world did not accept the Pope's oft-repeated invitations to men of good will to seek a true and lasting peace, the last 12 months at least saw the world more attentive to the remarks of the Sovereign Pontiff.

UNFORTUNATELY, the fact that the world's attention was directed to a greater extent to the Vatican, led some reporters to dispatch to the secular press in various quarters reports misrepresentative of the Catholic position. These reports the Catholic press was able to correct.

For example, widespread publicity was given to a report that the Holy Father had put forward a peace proposal which involved giving Italy a mandate over Ethiopia. The Catholic press, investigating the facts at their proper source, was able to point out, first that no such thing had been urged, and second that the story was based on a statement with which the Holy

Father was not connected. Again, when certain non-Catholic sources attempted to say that the Pope had not spoken out sufficiently in behalf of peace, the Catholic press was able to show the facts entirely to the contrary.

Moreover, what has been called by some authorities the ultimate in fables concerning the Vatican was exposed by the Catholic press in 1935. This was the report that the Italian Government was negotiating with the Vatican and with the German bishops to have German Peter's Pence collections turned over to Italy as a war loan. Such a report, the Catholic press was able to show, was wholly untrue.

ALTHOUGH they may not have been able to go in person to France, followers of the Catholic press got graphic pictures of the great solemn triduum with which the Holy Year of Jubilee, extended to the whole world, was closed at Lourdes on April 26, 27 and 28. It was one of the most impressive of many great demonstrations of faith, and its magnificent scenes lent themselves admirably to the colorful writing of the *N. C. W. C. News Service* correspondent.

Also colorful were the depictions of scenes on December 16 and 19, when, at secret and public consistories, respectively, His Holiness proclaimed 20 new cardinals, bringing the total number of members in the Sacred College up to 68, just two short of the full complement.

Less colorful, but tremendously important, were the news reports of the general Communion throughout the world on August 15, which commemorated the 25th anniversary of Pope Pius X's decree extending reception of Holy Communion to children seven years of age, the signing in July of the Concordat between the Holy See and Yugoslavia, bringing up to 19 the number of diplomatic pacts concluded to date in the pontificate of Pope Pius XI; the report last May of the increased donations to the work of the Propagation of the Faith, with no nation giving less and 30 nations—including the United States—giving more than in the previous year.

The numerous brilliant stories on the Seventh National Eucharistic Congress of the United States made thrilling reading for those Catholics who were unable to go to Cleveland for this great religious demonstration last September. The climax of the congress came when the vast outpouring of people in Cleveland heard the voice of the Holy Father broadcast to them by radio from Vatican City on the final day.

ALSO inspiring were the accounts of the great congresses at Terramo, Italy; Prague, Czechoslovakia; Ljubljana, Yugoslavia; Lima, Peru, and Medellin, Colombia.

The inscribing of two new names in the album of saints—St. Thomas More and St. John Fisher—drew the attention of the whole world to Vatican City, and led to the publication in the Catholic press of a number of extraordinarily interesting news and feature stories.

Only the Catholic press kept its readers fully and properly informed on the religious persecution in Mexico during 1935, and it was the Catholic press alone which kept its readers thoroughly advised on the position of Catholics in Germany during the 12 months just closed. Readers of the Catholic press were happy to note, from the many facts made available to them, that the position of Catholics in Spain was definitely improved in 1935, although as the year closed a serious threat arose with the advent of a Leftist Cabinet.

Perhaps nothing better emphasizes the extent, variety, interest and appeal of Catholic news than the veritable kaleidoscope of information which is made available to Catholic publications through the worldwide facilities of the *N. C. W. C. News Service*.

LAST YEAR, for example, one might have learned that Canada gained the distinction of having the youngest Archbishop in North America when the Most Rev. J. C. McGuigan, 40 years of age, was installed as ordinary of the Archdiocese of Toronto last March; that the Dionne quintuplets, the world's most famous babies, are learning their prayers and for some time now have been kneeling and making the sign of the cross before retiring at night; that 1,000 structures, including 58 churches were damaged or destroyed in recent revolutionary events in Spain; that there was strikingly large attendance at Lenten missions in Spain in 1935, as many as 7,000 men taking part in the services at one church in Barcelona alone; that fines totalling more than \$2,000,000 were imposed upon defendants in trials instituted against Catholic religious orders and societies in Germany; that Catholic youths returning home from Easter pilgrimages to the Vatican were subjected to vexatious and humiliating treatment at the German border; that His Holiness, Pope Pius XI, and King George V of England, exchanged most cordial greetings on the occasion of the 25th anniversary of the latter's ascension to the throne;

that a number lost their lives, that many were injured, and that 300 families were rendered homeless as a result of the "July Twelfth" riots in Belfast, Ireland, which led the Catholics of Northern Ireland to appeal to the Imperial Government to restore religious equality; that serious riots created by anti-Catholic bigots marred the first National Eucharistic Congress held in Scotland, which took place at Edinburgh June 23, 24 and 25; that the Church is enjoying greater development in Austria, and that great emphasis is being placed upon Catholic education because Socialism is still a threat in that country; that more than 200,000 persons attended the closing exercises of the Eucharistic Congress at Strasburg; that the Verdun Cathedral was integrally restored to worship after 15 years of uninterrupted work; that the golden jubilee of the inauguration of perpetual adoration of the Blessed Sacrament in the Basilica of the Sacred Heart in Montmartre, Paris, was observed; that Prince Baldwin and Princess Charlotte of Belgium, together with the children of former Empress Zita of Austria, took part in a procession of the Blessed Sacrament in Brussels; that King Leopold of Belgium thanked Pope Pius XI for the "paternal part Your Holiness takes in my immense grief" on the occasion of Queen Astrid's death in an automobile accident last August; that the First All-State Congress of Czechoslovakia's Catholics, held at Prague, was participated in by 500,000 persons; that the Archbishop of Zagreb, Yugoslavia, though old and infirm, braved the rigors of a journey to Belgrade that he might protest in person to the Government against certain brutalities inflicted on Catholics; that attacks upon the Holy Father and the Catholic Church by members of the Orthodox Sect in Roumania caused Chancellor Dr. Valez Pop to make answer in defense of the Catholic Church.

MOREOVER, one might have learned that the restoration of the Dutch Legation to the Holy See was much discussed in Holland in 1935; that "A Statement on the Present Crisis," issued by the Administrative Committee of the National Catholic Welfare Conference in the United States, was mentioned in the annual report of the International Labor Office of the League of Nations at Geneva, Switzerland; that Archbishop Filippucci of Athens felt it necessary to protest to the Greek Ministry of Education against instructions it issued to officials with relation to their dealings with the Archbishop; that the death of Marshal Pilsudski of Poland in May removed a distinguished statesman who enjoyed a most cordial friendship with Pope Pius XI; that Lithuania's 1,750,000 Catholics constitute approximately 80 per cent of the population of that country; that Turkey applied a law banning the wearing of religious garb outside of churches and convents, except by the highest representatives of each of the various religious groups; that

upon announcement of the fact that Archbishop Copello of Buenos Aires was to be elevated to the Cardinalate in December, the President of Argentina cabled the Holy Father that "the Catholic sentiment of Argentina and its Government vibrates profoundly at the news"; that during the National Eucharistic Congress held at Medellin, Colombia, the Blessed Sacrament was brought to that city by airplane from Bogota; that Catholics in Africa increased from 50,000 to 7,000,000 in the last 75 years; that the total number of Catholics in India, Burma and Ceylon was put at 3,888,707 in 1935; that the death of Archbishop Francis M. Redwood, S.M., of Wellington, New Zealand, last January at the age of 95 years, removed the oldest Catholic bishop in the world; that the Catholic population of China in 1935 was estimated at 2,702,468, and that 1,647 out of the 4,014 priests in that country are Chinese; that floods and unrest hampered missionary activities in China and that several priests suffered death there at the hands of bandits, while others—including an American missionary—were taken prisoners but later released; that the Dowager Empress of Japan sent gifts to the Gotemba Catholic leper hospital in 1935; that a three-day celebration at Pen Yang marked the 150th anniversary of the Catholic Church in Korea.

WHILE these varied and highly interesting items of Catholic information from the four corners of the earth were multiplied many times in the news which the *N. C. W. C. News Service* made available to Catholic publications during the 12 months of 1935, the reports dealing with news of Catholic interest originating in Continental United States was also specially interesting.

The Seventh National Eucharistic Congress in Cleveland provided the Catholic highlight of the year in the United States, and attracted the interested attention of a large part of the non-Catholic population. The congress was addressed personally by the Holy Father, speaking over the radio, and received the warm greetings of President Franklin D. Roosevelt, who sent Postmaster General James A. Farley to represent him at the great religious demonstration. A great many problems of special interest to Catholics and touching upon Catholic life arose out of the enactment by Congress of the \$4,880,000,000 Work Relief Act, the Social Security Act, labor disputes legislation, new tax legislation, and a number of other measures.

THE deepening interest in this country in the continued persecution of the Catholic Church in Mexico brought a large number of most important news accounts in 1935. Stories gripping, enlightening and touching flowed out of heroic Catholic efforts the country over to meet the continued enormous demands for works of charity and to preserve and consolidate the

position of Catholic schools in these trying times. The continuation of the work of the Legion of Decency was watched both inside and outside the Church, and news reports of developments in this field were generously perused.

The year 1935 saw, among other events: the Catholic population of the United States put at 20,523,053; the interest in missionary activity grow—with priests, brothers and sisters going forth to the mission fields and contributions to missionary works continuing very encouraging; a score of changes in the hierarchy in this country, including the deaths of four bishops and the nomination of 10 American priests for episcopal dignity; His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, making his first address over a nation-wide radio hook-up; preparations going forward for United States representation in the great World Catholic Press Exhibition to be held in Vatican City in 1936; the increase of the number of members on the Administrative Board of the National Catholic Welfare Conference from seven to 10; the further expansion and intensification of the activities of the N. C. W. C. despite the continued economic stress; the issuance of statements by the N. C. W. C. Administrative Board condemning, in one, the brutal and ruthless persecution of religion in Mexico, and calling attention, in another, to the distinction between "Catholic activity" and "Catholic Action"; decision to issue from New York, under the sponsorship of the Episcopal Committee on Motion Pictures, the graded list of motion pictures.

Two birth control bills were defeated in committees of Congress early in 1935, but two similar measures were introduced shortly afterwards. None of the birth control bills was successful in 1935.

THE total number of pupils attending Catholic schools in the United States in 1935 was put at 2,573,226, while attendance at religious vacation schools throughout the country was reported to be 20 per cent larger in 1935 than in 1934. Catholic school pupils continued to give reason for pride in the numerous victories they won in nation-wide competition with the pupils of other schools.

Catholic hospitals in the United States totaled 659 in 1935, an increase of 10 over the year before.

Internationally-famous Dr. George Sperti became director of the *Institutum Divi Thomae*, established by Archbishop McNicholas of Cincinnati. Catholics were elected to positions of honor in various learned societies, and a bishop and a number of priests headed or served on various boards and committees to investigate or mediate important questions in the field of industry. Five distinguished Catholics took part in the White House Conference last May which projected the creation of a National Commission on Social Education to combat crime.

NOTABLE SERVICES *of* HIERARCHY REVEALED *in* SIXTEEN YEAR RECORD *of the* N. C. W. C.

IN ACCORDANCE with the authorization given by the general meeting of the bishops in November, 1934, the number of bishops comprising the Administrative Board of the National Catholic Welfare Conference has been increased from seven to ten members. Under its expanded administration, the presiding bishop of each department of the Conference may choose a brother bishop to assist in the work of his department. In addition to the ten members of the Administrative Board elected at the November, 1935, meeting of the archbishops and bishops of the United States, as reported in the December issue of CATHOLIC ACTION, there have been already selected five assistant bishops to aid in the work of the Conference. Two other episcopal assistants will be named later.

In view of this increased responsibility in the executive direction of the N. C. W. C., it is pertinent to recall the organization aims and incorporated purposes of the Conference as established in 1919 as a successor to the National Catholic War Council, one of the seven welfare agencies recognized by the United States Government during the World War.

THE N. C. W. C. is an organization of the Hierarchy of the United States for the purposes specified in the brief "Communes" issued by His Holiness, Pope Benedict XV, April 10, 1919, and in the Letter of His Holiness, Pope Pius XI, of August 10, 1927. The National Catholic Welfare Conference is not a council or legislative assembly, as contemplated by the Sacred Canons, and therefore, the resolutions of the bishops at the meetings of the National Catholic Welfare Conference do not have the force of law. Every bishop may make use of any service offered by the Conference through its departments, committees, general secretary, and staff officers at the national headquarters. The Conference aims to facilitate discussions of policies affecting the interests and activities of the Church in the United States.

Every bishop of the Church in the United States and its territories and possessions, whether residential or titular, *ipso facto* has active and passive voice in the Conference.

The Conference is incorporated under the laws of the District of Columbia and has for its objects the unifying, coordinating and organizing of the Catholic people of the United States in works of education, social welfare, immigrant aid, civic education and other activities.

The Conference is administered by a board composed of 10 bishops elected at the annual meeting of the Hierarchy of the United States to serve for the term of one year. No elected bishop shall be eligible to serve more than five consecutive terms, but he may be again eligible for election after one year out of office.

TWENTY-NINE archbishops and bishops have served either as members or as assistant bishops to members of that body during the last 16 years. The number of present and past members of the Administrative Board will increase more rapidly hereafter. This will result not only from the addition of three

more members to the board, but also from a newly-adopted system of rotating membership, which provides that no archbishop or bishop shall serve more than five consecutive one-year terms. Such a one is eligible for election again, however, after one year out of the office. At the elections for members of the Administrative Board last month, the two bishops who had served longest over five years were, in view of this new stipulation, ineligible. A year later, the two members who have served longest will retire, and so on until the board will contain no member who has served longer than five consecutive years.

Through the retirement of members and the expansion of the board's size, six new archbishops and bishops were added to the Administrative Board in November.

IT IS noteworthy that the National Catholic War Council, the predecessor of the National Catholic Welfare Conference, had an Administrative Committee of four bishops, and that three of these later served on the executive body of the Welfare Conference. They were Bishop Peter J. Muldoon, of Rockford; Bishop Joseph Schrembs, of Toledo, now Bishop of Cleveland; and Bishop William T. Russell, of Charleston. The other member of the War Council Administrative Committee was Bishop Patrick Hayes, now the Cardinal Archbishop of New York.

The number of states and the large and widely-separated areas which have been represented on the Administrative board is noteworthy. The members of this board and the assistant bishops to date have come from 17 states and 24 dioceses. The states represented are as far east as New York, as far west as California, as far north as Maine and Minnesota, and as far south as Louisiana. All the great sectional areas of the country have been represented.

The 29 prelates who are now serving or have served as members of the Administrative Board or as assistant

bishops have held during their membership, or since, the following titles: Cardinal, one; archbishop, eight; bishop, twenty.

IF THE total number of archbishops and bishops who have been identified with the Administrative Board since 1919, when the N. C. W. C. was first created, seven have gone to their reward, leaving 22 who are either present or former members or assistants. Those who have died are Archbishop Austin Dowling, of St. Paul; Bishop Muldoon, Bishop J. F. Regis Canevin, of Pittsburgh; Bishop Russell, Bishop Louis S. Walsh, of Portland, Me.; Bishop John Francis O'Hern, of Rochester; and Bishop Philip R. McDevitt, of Harrisburg.

The Most Rev. Edward J. Hanna, retired Archbishop of San Francisco, has contributed the longest service on the Administrative Board. Archbishop Hanna was chosen chairman of the first administrative group of the N. C. W. C. in 1919, and served continuously in that office until his retirement last March. Bishop Schrembs gave an almost equally long period of service to the group. Elected to the original committee in 1919, he retired in 1934 after 15 years of membership. If one adds to this Bishop Schrembs' service on the War Council Administrative Committee, there are to his credit 17 years of continuous service.

His Eminence Dennis Cardinal Dougherty, of Philadelphia, then an archbishop, was vice chairman of the Administrative Committee elected in 1919, and also served as episcopal chairman of the Department of Laws and Legislation, now called simply the Legal Department. He retired in 1921, having then been elevated to the Sacred College.

Other members of the first Administrative Committee were Archbishop Dowling, Bishop Muldoon, Bishop Russell and Bishop Canevin.

The Administrative Committee elected in 1921 had the Most Rev. Edmund F. Gibbons, Bishop of Albany, as a member in place of Bishop Canevin, who resigned, and Bishop Walsh, of Portland, in place of Cardinal Dougherty. In 1922 the Most Rev. Thomas E. Molloy, Bishop of Brooklyn, was elected upon the retirement of Bishop Russell. Bishop Molloy retired from the committee in 1923 and Bishop McDevitt was elected.

BISHOP WALSH, of Portland, died in May, 1924, and that fall the Most Rev. Thomas F. Lillis, Bishop of Kansas City, was elected a member of the Administrative Committee. The same personnel were elected in both 1925 and 1926, but in the fall of 1927 the Most Rev. John Gregory Murray, then Bishop of Portland, Me., and now Archbishop of St. Paul, was elected a member of the committee. Bishop Muldoon had asked that he not be reelected because of ill health.

On the committee elected in 1928, the Most Rev.

Hugh C. Boyle, Bishop of Pittsburgh, became a member when Bishop Gibbons retired. Archbishop Dowling retired from the committee in 1929, and the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, was elected.

The same Administrative Committee that served in 1929 served again in 1930, but in the latter year for the first time a plan was authorized whereby seven assistant bishops would serve with the members of the committee. Those chosen for these new posts were the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee; the Most Rev. Edward F. Hoban, Bishop of Rockford; the Most Rev. John F. Noll, Bishop of Fort Wayne; the Most Rev. Joseph F. Rummel, then Bishop of Omaha but now Archbishop of New Orleans; Bishop O'Hern, the Most Rev. Emmet M. Walsh, Bishop of Charleston; and the Most Rev. Edwin V. O'Hara, Bishop of Great Falls.

In 1931, Bishop McDevitt asked that he not be reelected, because of ill health, and that fall Bishop Noll was elected to the committee. The assistant bishops of the year before were again invited to serve. The same members and assistant bishops were again chosen in 1932. The committee members also remained the same in 1933 but Archbishop Stritch retired as an assistant bishop and Bishop O'Hern, an assistant bishop, died. The Most Rev. John B. Peterson, Bishop of Manchester, was added as an assistant bishop that year.

BISHOP SCHREMBS retired in 1934, after continuous service from the time of the first Administrative Committee. The Most Rev. Archbishop Edward Mooney, Bishop of Rochester, was elected to the Administrative Committee that fall. The Most Rev. Francis P. Keough, Bishop of Providence, and the Most Rev. John A. Duffy, Bishop of Syracuse, were added as assistant bishops that year.

The current executive group, now called the Administrative Board, elected in November, consists of:

Archbishop Mooney, chairman; Bishop Peterson, vice chairman of the board and episcopal chairman of the N. C. W. C. Department of Education; Bishop O'Hara, secretary of the board and episcopal chairman of the Department of Social Action; the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, treasurer of the board; Archbishop Stritch, episcopal chairman of the Department of Catholic Action; Archbishop Rummel, episcopal chairman of the Legal Department; Bishop Boyle, episcopal chairman of the Press Department; Bishop Noll, episcopal chairman of the Department of Lay Organizations; Archbishop McNicholas, and the Most Rev. John J. Mitty, Archbishop of San Francisco.

The assistant bishops are: Bishop Hoban, Bishop Walsh, of Charleston; the Most Rev. Karl J. Alter, Bishop of Toledo; Bishop Duffy, and Bishop Keough.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STITCH, Archbishop of Milwaukee, episcopal chairman of the Department of Catholic Action; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Press Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN T. McNICHOLAS, O.P., Archbishop of Cincinnati, and MOST REV. JOHN J. MITTY, Archbishop of San Francisco.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. JOHN A. DUFFY, Bishop of Syracuse; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence.

VERY REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

Month of December Witnesses Changes in American Hierarchy

DURING the month just past, the Holy See filled two episcopal vacancies by naming ordinaries of the Sees of Harrisburg and Helena and elevating a prelate of the Philadelphia Archdiocese to be Auxiliary Bishop to His Eminence, Cardinal Dougherty.

On December 16, the Holy See announced the elevation of the Rev. Dr. Joseph M. Gilmore, chancellor of the Diocese of Helena, to the See of Helena.

Dr. Gilmore, who was born in New York City in 1893, served as chancellor and secretary under the Most Rev. Ralph L. Hayes, former Bishop of Helena, now rector of the North American College in Rome. He was also chancellor under the late Bishop George J. Finnigan, third Bishop of Helena. Dr. Gilmore, who is the first Montana priest elevated to the episcopate, will become the fifth Bishop of the Diocese of Helena, which was erected on March 7, 1884.

The Most Rev. George L. Leech, Auxiliary Bishop of Harrisburg, has been named Ordinary of that diocese, and the Rt. Rev. Msgr. Hugh L. Lamb, chancellor of the Arch-

diocese of Philadelphia, has been named Auxiliary Bishop to His Eminence Dennis Cardinal Dougherty, according to word received December 17.

Bishop Leech, who succeeds the late Bishop Philip R. McDevitt, was named auxiliary last July. His consecration as Titular Bishop of Mela occurred in the Cathedral of SS. Peter and Paul, Philadelphia, on October 17, with Cardinal Dougherty as consecrator.

Bishop-elect Lamb, who has had a distinguished career in the Philadelphia Archdiocese, especially in the field of education, succeeds the Most Rev. Gerald P. O'Hara as Auxiliary Bishop of Philadelphia, Bishop O'Hara having recently been named Ordinary of the Diocese of Savannah.

CATHOLIC ACTION extends its sincere felicitations to these prelates who have so deservedly been honored by our Holy Father.

Archbishop Hanna Thanked by U. S. Bishops For Outstanding Services Through N. C. W. C.

THE gratitude and appreciation of the bishops of the United States for his work in connection with the National Catholic Welfare Conference has been transmitted to the Most Rev. Edward J. Hanna, retired Archbishop of San Francisco, in a letter written by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls.

Bishop O'Hara sends the communication as secretary of the Administrative Board of the N. C. W. C., in fulfillment of an action taken at the recent general meeting of the bishops here, which directed that the Administrative Board send such a message.

The text of the letter to Archbishop Hanna is as follows:

"The general body of the Hierarchy of the United States meeting in Washington, D. C., November 13-14, 1935, as the National Catholic Welfare Conference, directed the Administrative Board to frame and send to Your Excellency a special message to mark your resignation last winter as episcopal chairman of the Administrative Committee.

"Since the inauguration of the Conference until this year, Your Excellency served not only as a member of the Administrative Committee but also as its chairman.

"For your diligent zeal, your unflinching presence at all our meetings, your willingness to serve, we in the name of the general meeting, which instructed us to do so, extend our gratitude and our appreciation. Your three score and more of years, and your failing health, necessitated your retirement from such active service. Our gratitude and our prayers accompany you. May our Blessed Lord strengthen and enrich you always."

N. C. W. C. Department Issues First of New Series of Educational Pamphlets

THE Department of Education of the National Catholic Welfare Conference announces a new series of pamphlets on catholic colleges and schools.

The first of these pamphlets, which is now available, gives a statistical account of our universities, colleges and normal schools. The other pamphlets now in preparation will give similar information on seminaries, high schools, and elementary schools. It is also planned to include a *directory* pamphlet which will cover the organization and offerings of all our higher institutions and boarding academies.

The data included in this pamphlet series were secured in the 1933-34 Survey of Catholic Colleges and Schools, conducted by the N. C. W. C. Department of Education. It has been the practice in previous surveys to issue this information in a single volume entitled *Directory of Catholic Colleges and Schools*. It is believed, however, that the pres-

with the N. C. W. C.

ent method will give a wider circulation to the statistical facts revealed in this most recent survey.

Special mention is made in the first pamphlet of the co-operation of diocesan educational authorities, superiors of religious communities, rectors of seminaries, presidents of universities and colleges and principals of schools for supplying the facts concerning Catholic education in the United States that are to be presented in the complete series of pamphlets.

Gratitude for this service is expressed by the Rev. Dr. George Johnson, director of the Department, in a letter of transmittal to His Excellency, the Most Rev. John B. Peterson, D.D., Bishop of Manchester and episcopal chairman, Department of Education, N. C. W. C.

Bishop A. J. Smith, of Nashville, Dies Suddenly at Age of Fifty-Two

THE Most Rev. Alphonse J. Smith, sixth Bishop of Nashville, died unexpectedly at St. Thomas' Hospital, Nashville, Tenn., December 16, of heart disease. He was 52 years old.

Bishop Smith, who had served as Ordinary of the Diocese since 1924, apparently was in good health on the evening previous when he went to St. Vincent's Church (Colored) to deliver a sermon. While he was in the midst of his sermon, at 8.20 p. m., he was suddenly seized with a heart attack. He left the sanctuary and was immediately taken to the hospital, where he seemed to rally, but a second attack the following morning proved fatal.

Noted for his deep interest in Catholic education, Bishop Smith took every opportunity in his addresses and writings to emphasize the Catholic principle that education and religion cannot be separated. During the period when he was Ordinary the diocesan school system experienced notable growth.

Under the direction of the late Bishop Chartrand, he arranged for beginning the cause of Mother Theodore, foundress of St. Mary-of-the-Woods College.

May his soul rest in peace!

Hierarchy Congratulates Bishop Schrembs On Success of National Eucharistic Congress

CARRYING out the directions of the Administrative Board, N. C. W. C., taken at the recent November, 1935, general meeting of the Hierarchy, the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal secretary to the board, has written the Most Rev. Joseph Schrembs, Bishop of Cleveland and former episcopal chairman of the N. C. W. C. Lay Organizations Department, expressing the felicitations and praise of the American Hierarchy upon the notable success of the Seventh National Eucharistic Congress, of which Bishop Schrembs was the sponsor. The text of the letter to Bishop Schrembs is as follows:

"At the recent meeting in Washington of the National Catholic Welfare Conference, the members of the Hierarchy of the United States there present directed us, their Administrative Board, to send to Your Excellency this message of praise and congratulation.

"We wish to voice in a corporate way what so many of our brother Bishops expressed to Your Excellency personally—our gratitude for your supervision of the National Eucharistic Congress held recently in Cleveland. The immense labor of planning and conducting that Congress rested with you. In its honor our Holy Father appointed his own special Legate. It brought hundreds of thousands to express publicly their worship of and their love of Our Lord Jesus Christ in the Holy

Eucharist. It made more widely known to non-Catholics the teachings of the Church.

"The Congress stands as a memorable contribution to the spiritual life of our country. To Your Excellency, as promoter of Eucharistic Congresses in the United States, we extend our deep gratitude and our heartiest congratulations."

Grattan Kerans, Former N. C. C. M. Official, Named Member of Catholic Hour Committee

ANNOUNCEMENT has just been made by the headquarters office of the National Council of Catholic Men, sponsors of the national "Catholic Hour," of the acceptance by Mr. Grattan Kerans, of Washington, D. C., of appointment to the Catholic Hour's Finance Committee.

Mr. Kerans, who is an assistant to the Secretary of Commerce assigned to the Patent Office, succeeds Major General Frank McIntyre, U. S. Army, retired, who resigned.

The appointment of Mr. Kerans was made by the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Department of Lay Organizations, National Catholic Welfare Conference.

Mr. Kerans was formerly director of the Catholic Evidence Bureau of the National Council of Catholic Men from 1929 to 1932, and director of program for the "Catholic Hour" from 1930 to 1932. He also was formerly assistant director of the N. C. W. C. Press Department.

The other members of the "Catholic Hour" Finance Committee are Dr. Charles P. Neill and Orie R. Kelly.

Two new directors have been added to the N. C. C. M. board: Louis Kenedy, of New York City, and Edward F. Leary, of Omaha.

Monsignor Sheen will continue his series on "The Prodigal World" up to and including Easter Sunday, April 12.

Bishop Duffy Sponsors Successful C.C.I.P. Meeting in Syracuse Diocese

A REGIONAL meeting of the Catholic Conference on Industrial Problems, planned by priests of the Diocese of Syracuse and some 80 laymen and laywomen prominent in various walks of life, under the leadership of the Most Rev. John A. Duffy, Bishop of Syracuse, took place in Syracuse, N. Y., on December 10 and 11. Discussions during the conference treated some of the vital problems of the day in their relation to industrial recovery.

Speakers at the two-day sessions were: Bishop Duffy, Dr. J. E. Hagerty, of Ohio State University and president of the Conference; Rt. Rev. Msgr. John A. Ryan, of the Catholic University of America and director of the Department of Social Action, National Catholic Welfare Conference; Rev. Wilfrid Parsons, S.J., editor, *America*; Frederick Kreuzer, of the Nuench-Kreuzer Candle Company; Dr. John A. Lapp, member of the Petroleum Labor Policy Board; James A. Corcoran, assistant industrial commissioner, New York State Department of Labor, Thomas Corcoran, of Syracuse; Rev. John J. McCreary, director of the Pontifical Society for the Propagation of the Faith in the Diocese of Syracuse; Rev. R. A. McGowan, assistant director, N. C. W. C. Department of Social Action; Paul Benjamin, director of the Council of Social Agencies, Buffalo; Rev. John P. Boland, of Buffalo, regional director of the National Labor Relations Board; John McGarry, president of the Catholic Charities in Utica; William E. McClucky, Syracuse attorney; Rev. Joseph L. May, director of Catholic Charities in Utica; Percival de St. Aubin, of Providence, R. I.; Rev. Victor F. Mills, O.F.M., of St. Bonaventure College, Alleghany, N. Y.; and Francis J. McCaffrey, Jr.

The Most Rev. Archbishop Edward Mooney, Bishop of Rochester, was also present at the meeting.

APOSTOLATE of the WRITTEN WORD*

By

Roberta Shriver Grady,
President, St. Augustine
Diocesan Council, Na-
tional Catholic Welfare
Conference

WHAT could be more inspiring than this invitation to the laity to assist the Church in the divine "apostolate in the modern world?" No longer is it the exclusive work of the clergy to scatter the seed for the harvest of souls. It is also our work, our responsibility, under the guidance of our bishops. We become, as St. Paul said, "a priesthood": we can be apostles. The field of the modern world, the countless souls of men and women, is spread out before us. Christ and His Church invite us before the eleventh hour to go into these fields: to sow the seed: to reap the harvest.

We hear so much of evil in this modern world—vices rampant, atheism blatant, indifference flagrant, irreligion widespread. It is a discouraging picture after all these centuries of Christian endeavor, with the faithful and the saints, the confessors and virgins and martyrs, battling against frightful odds. Surely, enough blood has been shed, enough heroic acts performed, enough prayers poured out to make the whole world Christian. Nevertheless, human nature being what it is after original sin, the passions of men have made the stone hard, the sand arid, and choked the soil with thistles against the Word of God.

But this sad situation should not discourage us in the least: it should rather inspire and inflame us to meet the challenge with a stouter heart to "renew all things in Christ." We can be as modern as the world itself and take over its very weapons to win for Christ. . . .

Americans are a newspaper-reading people. For many, the daily paper is their school, library, and mental cafeteria. They are satisfied to absorb the philosophy, the morals, and even the religion set forth in the hastily assembled lines of a city "daily." Reporters with an uncanny instinct for news and circulation values become the fashioners of human minds and consciences.

WHAT are we doing to gain control of this powerful instrument for evil or good? We should applaud the courage, vision and persistence of the *Catholic Daily Tribune* of Dubuque, Iowa, the only Catholic daily published in the United States in the English language. But in European countries in every large city, Catholics have their own daily papers or they are fighting to get them. What a weapon of influence for the Catholic party in Germany were the many excellent dailies which set forth the ideals of the Church and

preserved the sanctity of the home! And in these countries the weekly papers and monthly magazines are read with minute care and lively interest by millions who wish to be informed in a Catholic way.

The story of the Catholic press in America is a sad commentary on our indifference to this vital factor in determining the morals of a country. Many—far too many—of our people are not readers; certainly not of Catholic material. Many fail shamefully to support the Catholic press. They have no appetite or zeal for the intellectual presentation of the Catholic position. Every Catholic weekly and monthly in America is today crying out for subscribers, crying in many instances in the wilderness, only able to stave off bankruptcy by the heroism and sacrifice of editors, publishers and writers. Splendid pamphlets are pouring from the inspired pens of our priests and laymen. Many such writings are doomed to remain on the publishers' shelves, gathering dust and feeding worms.

WHAT can we do, what must we do, to educate our people to be readers of Catholic papers and of our rich pamphlet literature? We must work towards a higher standard of Catholic intellectual life in our homes, our parish organizations, our schools. We must arouse interest in supporting the Catholic press so that this may be an inviting field for our talented writers and journalists. We must advertise and patronize the advertisers in our weekly and monthly publications. We must give heart and encouragement to the little band of noblemen who are holding their own in their sector, patiently waiting for reinforcements.

We have the same lament concerning our Catholic literature. Small Catholic populations, as in England, clamor for Catholic books and read them with intelligent pride and appreciation. Out of our 20,000,000 Catholics, the majority refuse to buy the wonderful output of the present literary resurgence, and few have any knowledge of the rich Catholic literature of the last few centuries. How many have read the works of St. Theresa, St. John of God, St. Francis de Sales? How many know of Newman, Wiseman, Benson, Vaughn, Hedley, Gasquet and others, from intimate study of their works? Have our people good Catholic libraries in their homes, or do they permit public library associations to select books for them when it is well known that such lists omit the most of Catholic writings? Will we find in these home libraries the works (*Turn to page 17*)

*A paper read at the Fort Wayne Convention, N. C. C. W.

"The CHURCH *and*

RECONSTRUCTION *in* PUERTO RICO"

Report of a Survey
By the Assistant Director
N. C. W. C. Social Action Department

A REPORT entitled "The Church and Reconstruction in Puerto Rico," prepared at the request of the Administrative Committee of the National Catholic Welfare Conference and the bishops of Puerto Rico, has been presented to the government officials involved both here and in Puerto Rico. The report was written by the Rev. R. A. McGowan, assistant director of the Social Action Department, National Catholic Welfare Conference.

The memorandum which has received the approval of the two bishop of Puerto Rico—the Most Rev. Edwin V. Byrne, Bishop of San Juan, and the Most Rev. Aloysius J. Willinger, C.S.S.R., Bishop of Ponce—was prepared in connection with a program of economic rehabilitation, inaugurated by the United States Government with the aid of Federal money, to remedy what the report says is "huge and terrible poverty both in city and country."

The report stigmatizes the extensive over-population propaganda in Puerto Rico as one which "lulls to apathy" and "excuses injustice" and declares that what is called a problem in over-population is instead a problem of the "human injustice" of "gross under-production, gross maldistribution, gross disorganization and gross governmental negligence." Figures are adduced to show a steady and strong drift of the rural population to the cities in a country that is almost solely agricultural.

The root cause of "the disaster" of Puerto Rican life, the report states, is that Puerto Rico has for the past century sought to become a country dedicated to "Individualism." Chiefly because it is a Catholic country, antipathetic to individualist beliefs and practices, but also because it is a farming country and in direct competition with the "Individualism" of continental United States, its failure, the reports states, is "the more startling and grandiose" in a world that in its entirety has "utterly and dramatically failed."

Among the recommendations are the following:

USE of the major part of the Government funds for economic reconstruction, an extension of the time for their use to 1940 and a permission to establish a revolving fund.

The establishment of a permanent technical board to advise on the use of soil and water from which, the report states, at least twice and probably three or four times as much goods can be produced as now, apart from the indefinite values of processing of products.

Establishment of "a labor army" to restore and preserve land and do community work for agriculture.

The placing of 100,000 families on small farms in the next 10 years, these farms not to be subject to mortgage and not to be sold without consent of the whole family. A program of small farms in every industry except sugar and citrus fruits.

Use of the major part of the fund for land rehabilitation, land distribution and providing the new small farmers with agricultural training, facilities for storing and processing, transportation of crops, marketing facilities and the development of cooperative organization.

A turn in policy from producing for export use almost solely to producing largely for the family use of small farmers and for exchange among them and the development of this, with the help of a better distribution of the income from the present production, to a large production, for Puerto Rican use.

Establishment of an executive body, working with the cooperative organizations of the farmers and with business associations and labor unions, to plan and direct the production of the country for the common good of the whole people.

GENERAL acceptance of the living wage and the establishment of wages and hours that will tend towards steady employment in the country.

Encouragement to farm cooperatives both to help increase production for domestic use and as a part of a general program to guide prices and incomes so as to obtain a better distribution of the Puerto Rican income.

Encouragement of unionism and representation of unions in all bodies guiding production prices and distribution of income.

For the sugar industry, called in the report "the giant of Puerto Rico," and "a privileged industry" whose returns have gone to a few wealthy Puerto Ricans and to outsiders a council made of all its elements, mills, farmers and laborers, "to make their industry meet their own needs and the needs of the country," the government to bear a relation to the council which will let it help the council to function. General application of the principle of councils for each industry and for all jointly.

Purchase of sugar mills and lands by a public or semi-public agency under these general rules: (a) To have in its controlling body representation not only from the farmers but from the work- (Turn to page 23)

FRANCISCAN TERTIARY ADVENTURE *in the* U.S.

THOSE who have followed the Tertian Movement in the United States, or better still, those who have personally identified themselves with it, know how effectively the application of the Tertiary rule by its thousands of devout and militant followers throughout the United States is aiding in combating the irreligious, un-Christian and unmoral tendencies in our American life and promoting solidarity and cooperation in behalf of the Catholic Action Apostolate. The 1931 Convention in San Francisco of Franciscan Tertiaries made Catholic Action the dominant theme of its program—a theme which, as a reading of the attached will show, has been consistently promoted by Tertiaries since that date.—THE EDITOR.

IT IS significant that the second work to be prefaced by His Excellency, Most Rev. Amleto Giovanni Cicognani, should likewise be on a Franciscan subject, the first having been written for the English translation of Fr. Agostino Gemelli's "The Franciscan Message to the World." In his cordial preface to "Survey of a Decade" (Herder), His Excellency, the Apostolic Delegate, enlarges upon the present-day aims and timeliness of the Third Order of St. Francis as an efficient exponent of the Franciscan message, reiterating the expectations placed in the order by the popes of our day. In fact, the work was designed to supplement Gemelli's classic.

Authorship and compilation are the work of Fr. Maximus Poppy, O.F.M., for the past seven years national secretary of the Third order of St. Francis in the United States, and Paul R. Martin, M.A., noted journalist, public relations counsel to the same body, and author in his own name of "The Gospel in Action" (Bruce), on the sociological virtue of the Third Order.

The "emergence of" the Third Order of St. Francis in the United States is an amendment to its subtitle which the reader of the "Survey" might want to make on being made acquainted with the Third Order through this authentic presentation of its records. The allusion to emergence calls for a word of explanation. In view of the fact that we have here a religious body made up of so many heterogeneous elements—social and national—seemingly defying solidarity—and all this material compacted into a national organization as far back as 1921, the question naturally arises in the mind of the reader: why has the work and program of this order not been more widely publicized?

PART ONE, entitled "A Chronicle of Progress," a book length section of the work under consideration, supplies the answer in tracing the origin and development of Tertiary activity and organization, defining its program of action and forecasting its prospects. One recognizes that the leaders of the movement have proceeded wisely in having first gone forward modestly

By
A Member of the
Third Order of St. Francis

and quietly from one congress to the other (1921-1926-1931) building up the foundations and the framework of the Tertiary structure before publicizing it aggressively. Thus they have avoided the not uncommon error of spreading before the public prematurely what might after all be a mere paper organization, and the consequent danger of exalting individuals in the movement against the day when the work of the order could be convincingly presented.

The last two national congresses of the order are set up as milestones in the march of progress within the decade surveyed. The *acta* and *dicta* of these congresses—another sizeable book-length section of the work—form a veritable anthology of Franciscana and a "who's who" of American Tertiary notables in civil and ecclesiastical life. It is a pleasant discovery in reading these proceedings that the rule of the Third Order is as finely adaptable to the clerical life as to the lay state, and to hear from the floor a bishop suggesting a fraternity of bishops. Enlightening, too, are the many angles from which the Third Order may be viewed, as is here done, by the scores of its scholarly spokesmen among the Hierarchy, clergy and laity. One sees what the order has done in the years surveyed in furtherance of its social program among our youth, in seminaries, and among the diocesan clergy.

THE national congresses of the Third Order and their published proceedings, besides being literature in its own right, reflect a purposeful direction of the Third Order's energies. The formative period of American Tertiarianism, culminating in the Chicago congress of 1921, contributed to the movement the solidarity idea, a national organization and a professional journal of a high order for the formation of its leaders: *Third Order Forum*. The New York congress of 1926 could announce the birth of the Seraphic Youth Movement, of fraternities among diocesan priests and in diocesan seminaries. It marked the period of "intensification of the Third Order consciousness and conscience growing apace with a more intensive training of the Tertiaries as a body of deeply religious children of Holy Mother Church."

The development of Franciscan literature over this period, and interestingly inventoried in the "Survey," is noteworthy both as a factor in the order's progress and as showing the vitality of the movement.

A cursory reading of "Survey of a Decade" will bear out the observation made in the editor's foreword that the American Tertiary adventure "has outgrown the character of a mere enterprise and taken on the proportions of a vast movement."

THE PARISH—CENTER of CATHOLIC ACTION

TO THE Rev. Cyril M. Kuehne, S.M., moderator of the Students' Spiritual Leadership Union of Central Catholic High School, San Antonio, Texas, CATHOLIC ACTION is indebted for a copy of a brochure entitled "The Parish Church Project," a symposium sponsored recently in that city and which presents an account of a most unusual, but highly important, phase of Catholic Action. The project, which was affectionately dedicated to the Most Rev. Arthur Jerome Drosaefts, Archbishop of San Antonio, "the pastor of our pastors and the devoted shepherd of his flock," will interest other pastors and students throughout the country.

The project was an exposition of the Parish Church as a powerhouse of personal holiness and a center of Catholic Action and was presented on five consecutive days to as many different audiences—the first presentation before the Archbishop and a group of some six hundred people representing the clergy, practically every religious community of San Antonio, the high school and college students of the various schools, and other invited guests; the second and third nights the program was repeated for the adult members of the various city parishes; and the fourth and fifth evenings, it was presented at two Catholic colleges for the sisters and novices. The first three presentations were given at Central Catholic High School auditorium. In the five repetitions of the program an audience of about 2,000 people was reached, largely leaders of Catholic Action in San Antonio.

The project, which was executed mainly by the high school students themselves, was undertaken with the following definite objectives: (1) To give as complete a view as possible of the inner workings of the parish church and organizations; (2) to cultivate parish loyalty, and stimulate active participation in parish activities; and (3) to impress upon the young people the need of preparing themselves to become enthusiastic leaders in their respective parishes.

AS A SETTING for the program a large and exquisitely equipped altar was erected on the stage of the auditorium and the walls and aisles were decked out with parish banners and other ornaments, giving an appropriate background and parish environment for the Parish Church Program. An idea of the scope of the undertaking may be gained from the titles of the papers forming the program. The different parishes were represented by the various students on the program.

Following introductory remarks by Father Kuehne, the theme was more definitely set by a talk on "The Parish, a Miniature City," and the study of the Parish Church was then treated under two main headings—"The Parish Church, a Powerhouse of Personal Holiness" and "The Parish Center of Catholic Action"—these in turn being subdivided. Under the subhead, "The Parish Church, Scene of Personal Holiness," the following four papers were read: "Man's Spiritual Life Nurtured in the Parish Church," "Life's Most Sacred Memories Group Themselves About the Parish Church," "The Parish Church, Our Holy Land," "The Parish, a Haven of Peace and Recollection"; then four more papers—under the subhead, "The Pastor, God's Instrument in the Sanctification of Souls"—"The Pastor, Mediator Between God and Man," "The Pastor as a Teacher," "The Pastor's Aids—The Assistant Pastor and the Religious Teacher."

The second part of the program—"The Parish Church, Center of Catholic Action"—dealt with the parish organizations and brought out the fact that the "parish participates in the pastor's work for the salvation of souls through the

Report of a Catholic Action Project by High School Students of San Antonio, Texas

channels of parish organizations. Ten papers were read as follows: "A Toast to Various Parish Groups," "St. Vincent de Paul Society," "The Altar Society," "The Holy Name Society," "The Choir," "Liturgical Chants," "The Sodality of the Blessed Virgin Mary," "The Mothers' Club," "The Legion of Mary," "Social Organizations in the Parish," and "Parish Loyalty."

All papers were limited to five minutes and musical numbers by St. Mary's University Orchestra and liturgical chants by Saint Mary's Boys' Choir added to the enlightenment and pleasure of the evening.

PREVIOUS to the Parish Church Project, Father Kuehne and the members of his High School Section of the Students' Spiritual Leadership Union of San Antonio had presented a Mass Project, and it is hoped to follow the Parish Church with programs on "Catholic Action in the Home," and "Catholic Action in the School." We trust if these are carried out we may have the opportunity of presenting them in the pages of CATHOLIC ACTION for the assistance and guidance of our readers throughout the world. The participants in the San Antonio project are to be congratulated upon the success of their undertaking.

It is hoped that this praiseworthy undertaking may inspire others to like effort. Groups other than students can, of course, present similar programs but the most good is accomplished when the cooperation of the different parishes of a locality combine in the undertaking as was done in San Antonio.

Copies of "The Parish Church Project" may be obtained from Father Kuehne.

APOSTOLATE OF THE WRITTEN WORD (Continued from page 14)

of the present apologists who are stirring Europe and America by their virile presentation of the Catholic idea?

Until we can arouse interest in the necessity of reading habits among our Catholic people and induce them to cultivate this discriminating taste for something more elevating than the "best seller" in books or the highly advertised "popular" newspaper or magazine, we can not hope to develop an apostolate of the written word. Only when our Catholic readers are serious enough and "Catholic" enough about their reading to support everything comprehended in the term "the Catholic press," will it be possible for us to make full use of this greatest of means for spreading the Word of God and enlarging His kingdom on earth.

PLEDGE OF THE LEGION OF DECENCY

"In the name of the Father and of the Son and of the Holy Ghost. Amen.

"I condemn indecent and immoral motion pictures, and those which glorify crime or criminals. I promise to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them. I acknowledge my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy."

JANUARY STUDY TOPIC—

“YOUTH *and* PRESENT-DAY LITERATURE”

THE N.C.W.C. Study Club Committee presents herewith the fourth in its 1935-36 series of discussions directed to the general subject of “Youth and Catholic Action.” Many affiliated units of the N.C.C.M. and N.C.C.W. are this year making youth their main project. Especially will fraternal organizations, parent-teacher groups, schools, forums and assemblies find the N.C.W.C. study club material on youth helpful in formulating and carrying out their local programs. N.C.W.C. headquarters will, upon request, gladly supply further material and suggestions. The following discussion will, it is hoped, prove especially helpful in preparation for Catholic Press Month—February, 1936.

I. Some Problems and Opportunities

AT NO time in history has there been a greater effort to capture the loyalties and allegiance of youth. This is not surprising, for we are living at a critical period, and modern means of propaganda have never been more highly developed than they are today.

The security that heretofore had been the share of the vast majority of young people seems largely to have vanished in the face of widespread and chronic unemployment—there are five million young Americans who are neither at work nor at school—and the problem of adjustment to life, of finding a place to fit in, has been brought home to millions of youth today as it never has been before.

To Catholic youth the problem is one of grasping and applying Christian principles, of making the social gospel of the Church felt in the fundamental re-ordering of industry and agriculture, in the upbuilding of a social order wherein youth shall have its opportunity to work and to live, to make its contribution to its own welfare and to the welfare of the nation. This is the fundamental objective of all youth today, and it is in the achievement of this that the loyalties and allegiance of youth can be enlisted.

The conflicting claims of Communism and Fascism, both of them contrary to the ideal of industrial, agricultural, and social democracy so clearly set forth in Pope Pius XI's Encyclical on “Reconstructing the Social Order,” are winning over youth in a number of lands. In our own country a momentary business improvement is re-emphasizing the economy of *laissez-faire*, to which so many would feign return in the effort to avoid the necessity of self-sacrifice and the constructive thought and action that alone can restore social order and stability.

With economic and social breakdown has come religious persecution. False social ideals are heralded abroad and youth is regimented into informal armies to be imbued with anti-religious propaganda and pagan concepts of the State. In their very despair, their helplessness, and their eagerness to find a way out of uncertainty and unemployment, they fall an easy prey to misguided social efforts that promise them opportunity and security.

In such circumstances, Catholic youth is called upon as never before to exemplify in their own lives the eternal principles of their religion and to inform themselves concerning the great Christian social principles which alone can effect the amelioration of society that all are seeking. The enthusiasm of Catholic youth must be enlisted today in the achievement of this end, and no field of Catholic Action is of more importance in disseminating the Christian ideal of social reconstruction, and in securing allegiance to it, than the apostolate of the Catholic press.

Many able Catholic writers, and others of Catholic sympathies, are producing great works of Catholic thought and literature today that insure a renaissance of Catholic life. It seems true to say that there has never been a larger volume of truly Catholic literature in the best sense of the term, than is issuing from Catholic presses today. More and more, Catholic youth must become conversant with this

Catholic literature, and assist in its development and dissemination.

II. Some Agencies of the Catholic Press

IN THE United States alone thousands of publications issue annually from the Catholic press, covering every field of literature—religion, education, history, science, biography, fiction, the drama, poetry, the arts, sociology, political economy, and apologetics. The Catholic press makes available to American youth the best productions of Catholic scholarship and literary endeavor both in this country and in the world at large.

The principal organization of those devoted to this apostolate of the press is the Catholic Press Association. It serves as a clearing house for all activities of the Catholic press and promotes the most efficient methods and highest ethical standards in editing, publishing, advertising, canvassing, and business. Other organizations devoted to the cause of Catholic literature are the Catholic School Press Association, an organization of particular interest to youth; the Catholic Writers' Guild of America, the Catholic Poetry Society of America, and the Calvert Associates.

Catholic publishing groups include Our Sunday Visitor Press, the Paulist Press, the America Press, the International Catholic Truth Society, the National Catholic Welfare Conference, the Catholic Central Verein, the Bruce Publishing Co., B. Herder Book Co., the John Murphy Co., J. P. Kenedy & Sons, The Queen's Work, the Ave Maria Press, and many other presses operated in connection with Catholic educational institutions and religious orders. A goodly number of Catholic books also are published each year by secular publishing houses.

Many guides to this vast output of Catholic literature have been developed to help the reader to make a selection of books, periodical literature, and pamphlets consonant with his interests, and to help him to cultivate a truly Catholic outlook in facing the problems of contemporaneous life. Among these guides are the Catholic Book Club and the Spiritual Book Associates, which select a number of the best Catholic books published during the month; the Pro Parvulis, a book club for children; the Pamphlet Club, which selects pamphlets each month for its members; the Pamphlet Survey, a weekly list of new Catholic pamphlets; critical comment and book reviews in Catholic magazines and newspapers; classified book lists prepared by various Catholic Action groups, and the quarterly Catholic book surveys of the Cardinal Hayes Literature Committee—a guide to both Catholic and non-Catholic books.

The Catholic Periodical Index lists all the articles appearing in the leading Catholic magazines, thus making them available to the research worker and the general Catholic reader. These articles represent the crystallization of Catholic public opinion on a variety of topics of current interest and on all phases of Catholic thought and action. The Catholic Periodical Index, published under the auspices of the Catholic Library Association, especially marks them for current usage. In addition to these guides there is an

increasing number of local Catholic bookstores and literary committees of Catholic lay organizations that provide lists and reviews of Catholic books.

III. Some Pertinent Statistics

THE diocesan weekly newspapers and the regular Catholic periodicals bulk largest in the output of Catholic literature. There are well above 300 newspapers and periodicals of various types, ranging from the small magazines of a devotional nature that provide short stories and articles of special religious appeal, to nationally prominent Catholic monthlies and weekly reviews dealing with the arts, literature, and economic, social, and political problems. There are also many mission magazines. Technical publications, sponsored by Catholic academic groups and scientific societies, cover special fields of investigation—scientific, educational, philosophical, religious, and historical.

A total of 223 newspapers and periodicals are published in English, and nearly 100 in various foreign languages. There are two Catholic publications for the blind. There are nine daily newspapers, one of which is published in English; one newspaper that appears thrice a week, three semi-weeklies, 113 weeklies, six semi-monthlies, 131 monthlies, 13 bi-monthlies, 31 quarterlies, two annuals, and one bi-ennial. The great majority of the more than 100 dioceses in the United States are served by a diocesan weekly newspaper. In addition to these regular publications, numerous books and pamphlets are published each year covering every phase of literature and life. There are also many regular publications issued by students in Catholic high schools, colleges, and universities.

The diocesan weekly newspapers have been regularly increasing in number, in circulation, and have been constantly bettering their standards of publication. In addition to their local staffs, they are served by the Press Department of the National Catholic Welfare Conference, which provides a world-wide Catholic news-gathering agency, with correspondents in all the principal capitals of the world and in the principal cities of the United States. The diocesan weeklies afford their readers authentic contact with all the principal news events of the world pertaining to the Church. Catholic events occurring in any corner of the globe are chronicled weekly, keeping the reader abreast of church activities and political, social, and economic conditions in this country and abroad, as they affect the mission of the Church. The *N. C. W. C. News Service* was founded by the bishops and is supported partly by them but principally by the diocesan newspapers.

These weeklies also provide timely editorial comment, and interpretative articles from the pens of prominent Catholic writers in various fields of thought and action. They carry feature and household departments, with articles, fiction, and comments of interest to every member of the household. There are stories and articles for boys and girls; articles of interest to Catholic women on cooking, household arts, health, marriage, parish socials, fashions; biographical sketches of Catholics prominent in American history; short stories and serials for children and adults; book reviews; and articles on child training.

With the aid of the diocesan weekly the reader is enabled to obtain from week to week a thorough grasp of the Catholic outlook. He is able to keep in intimate touch with the efforts of the Church at home and abroad in the spread of Christian truth, in the upbuilding of home and family life, in the development of culture and spirituality, and in the great task of applying Christian principles to the problem of industrial and economic rehabilitation.

IV. Some Suggestions for Practical Catholic Action

HOW can youth participate effectively in this great apostolate of the press? The first requisite is to join some local Catholic youth group, such as the parish sodality, the boy or girl scouts, the Newman Club, the local Catholic Evidence Guild, or any parish society for youth, and thus get in effective touch with organized Catholic Action. See

that the family subscribes to the diocesan Catholic weekly and, if possible, to one or more Catholic magazines. By reading Catholic books, periodicals, and newspapers steep yourself in the literature, culture, and the spirit of the Church. In this way you will obtain an increasingly luminous understanding of the magnificent vision of Catholic life and its power to transform society.

Catholic youth in Catholic educational institutions should make the reading of Catholic literature and the apostolate of the press one of their principal modes of participating in organized Catholic Action. In a number of dioceses during the past year, successful circulation campaigns for the diocesan newspaper were carried on by Catholic school pupils. Where no local Catholic youth organization exists, steps should be taken by enterprising youth leaders, with the assistance of the local pastor, to form and build up such organizations.

Along with social and athletic activities, special emphasis should be placed on Catholic literature. Circulating libraries of Catholic books and periodicals should be built up and study circles formed for discussion and exchange of thought based upon the reading of Catholic literature. Catholic editors and representatives of the Catholic press, whenever possible, should be asked to address the members of the group and guide them in their work of getting acquainted with the best in Catholic thought.

In this way strong local organizations or groups can be built up in parishes interested in reading, publishing and distributing Catholic literature to clubs, organizations, reading rooms, and individuals. Pamphlet racks can be developed as part of the work of such groups. In many instances local Catholic bookstores can be established, either by private groups or individuals, or developed as parish projects. Contacts with national Catholic literary groups and book clubs will help such local groups in getting in touch with the best of Catholic literature. The Newman Clubs present an excellent opportunity for Catholic students to develop their own contact with Catholic literature and to interest fellow students in it.

After a Catholic publication has been read it should not be discarded, but passed on to Catholic and non-Catholic friends, or placed at the disposal of a Catholic organization for distribution to hospitals and missions, and other places where Catholic literature is both needed and welcome. Individuals and local youth organization must take it upon themselves to see that Catholic literature is passed on in this way. It is also through individuals and local youth groups that subscriptions to a Catholic newspaper or magazines, such as *The Catholic World*, *America*, *Commonweal*, *Catholic Action*, *The Sign*, *Extension*, *Thought*, *Columbia*, *The Catholic Worker*, *The Catholic Boy*, *The Catholic Girl*, etc., can be provided for the reading tables of public libraries and clubs. Surveys will suggest the need of Catholic books in the local public library.

The two main points to be kept in mind are, first, development of a personal appreciation of the best in Catholic literature, and, second, work to increase its dissemination. The Catholic press in this country is a giant in comparison with any other religious press, but it must grow in vigor and influence if our Christian heritage is to be preserved and heightened and if there is to be a Christian renewal of society, giving youth the opportunity to live and work and to grow in appreciation of the things that make life worthwhile.

N.C.C.W. PUBLISHES YOUTH INSTITUTE PAPERS

An attractive booklet just published by the National Council of Catholic Women under the title "Youth—Today and Tomorrow," present the papers given at its 1935 Youth Institute. Single copy. Price: 25 cents.

N. C. C. W.'s SUPPORT of SERVICE SCHOOL

THE National Catholic School of Social Service, as a special project of the National Council of Catholic Women, received special consideration at the Fort Wayne convention, N. C. C. W.

At the very opening session, the Most Reverend Karl J. Alter, Bishop of Toledo, formerly director of the school, spoke in no uncertain terms of the value of the school as an exponent of Catholic teaching. He emphasized the importance of its further development and assured permanence.

"It has been my good fortune," he said, "to be rather closely associated with the work of the Council of Catholic Women from its very inception: first in my own diocese, and second, in a measure, I might say in a national way, through the National Catholic School of Social Service in Washington, and presently as ordinary of the Diocese of Toledo.

"Let me say to you that the scriptural instruction can be very well followed by us all in respect to our attitude towards the National Council of Catholic Women." His Excellency said, "We are told: 'By their fruits you shall know them,' I simply point to that statement of our Blessed Lord and say: There is the test. 'By their fruits you shall know them.' The achievement of the N. C. C. W. in establishing and maintaining the school has more than justified the Council's existence."

A FULL session on the closing day was devoted to the school. Mrs. Arthur F. Mullen, member of the Board of Trustees of the School and chairman of the special committee to plan for raising of additional funds, presided.

Three members of the alumnae—Miss Minnie Byrne of the Catholic Community House of Toledo, Miss Ethel Gar-side of the Devenport Catholic Charities, and Miss Frances Engel of the Buffalo Catholic Charities—illustrated in a practical way and from personal experience the contribution the school is making in preparing young women for the various fields of social work.

Rev. Dr. Francis J. Haas, for the past four years, director of the school and just recently appointed rector of the St. Francis de Sales Seminary, Milwaukee, discussed "Social Service—Today and Tomorrow." He paid tribute to the women of the National Council of Catholic Women for undertaking the great work of maintaining the school and then outlined the economic and social changes which demand wider vision as to what training for social service entails. In closing he said:

"The work simply must go on, must not cease or be interrupted in any way. You have gone so far in it, you have done so well, it would be a tragedy, it would be a repudiation, almost, of the Divine inspiration that was made to you if the school were allowed to close its doors. We just can't think of that."

Mrs. Mullen announced the appointment of a special committee to carry on the work of replenishing the maintenance fund. She then turned the meeting over to Mrs. Edward Hines of Chicago who began her appeal by saying: "Father take our cause into Your hands and make it a success."

After telling of her own personal interest in the work of the school and something of the steps already taken towards more effectively financing the work, she presented the plan which provides for selecting 100 women throughout the country who will pledge themselves: (1) To give \$1,000 personally to the work of the school; (2) to get 10 women to give \$100 each thus securing \$1,000. Sixteen women responded to this appeal. Other contributions were pledged bringing the total up to \$18,310.

Mrs. Edward A. Skae, of Detroit, moved that a committee

be appointed to organize a nation-wide card party to be held on May Day, the proceeds of which would be contributed to the maintenance fund of the school. The motion was carried.

THE Daughters of Isabella, through their national regent, Mrs. Minerva Boyd, presented a check for \$20,000 representing the second payment of that amount on the \$100,000 foundation established two years ago by that organization for scholarships for its members.

Individual pledges toward the maintenance fund were received as follows:

\$1,000

Mrs. T. A. Cosgriff, Denver; Mrs. George V. McIntyre, Chicago; Mrs. Edward Hines, Chicago; Mrs. Arthur F. Mullen, Washington, D. C.; Miss Marguerite Murphy, Ypsilanti, Michigan; Mrs. Percival de St. Aubin, Providence; Mrs. Frederick E. Murphy, Minneapolis; Mrs. William Connolly, Detroit; Mrs. Thomas E. Murray, Jr., Brooklyn; Mrs. C. M. Walsh, Cuyahoga Falls, Ohio; Mrs. W. W. Zabala, Monterey-Fresno Diocesan Council; Mrs. E. F. Brucker, Toledo Diocesan Council; Mrs. Matt Conway, Des Moines Diocesan Council; Fort Wayne Diocesan Council of Catholic Women; Miss Mary G. Hawks, Washington Auxiliary of the National Catholic School of Social Service; Anonymous.

\$500

Miss Eva Amber, Dyer, Indiana.

\$200

Mrs. J. C. Tighe, Omaha Diocesan Council; Miss Mary Bierre, Providence Diocesan Council.

\$110

Mrs. James O'Neil, Minnesota State Council of Catholic Women.

\$100

MISS MARGARET T. LYNCH, Washington, D. C.; Miss Mary Walsh, Cincinnati; Mrs. Glenn Plumb, Chicago; Mrs. John J. O'Toole, San Francisco; Mrs. Edward A. Skae, Diocesan League of Catholic Women, Detroit; Miss Catherine A. O'Donnell, Pittsburgh; Mrs. H. F. Gau, Cincinnati; Mrs. Charles Martin, Catholic Woman's League of Rockford; Mrs. Robert Angelo, Harrisburg Diocesan Council; Mrs. E. J. Brady, McCook, Nebraska.

\$50

Mrs. James A. O'Callaghan, Chicago; Mrs. George J. Aste, Catholic Woman's Club, Chicago; Mrs. Thomas Follan, Lafayette, Indiana; Mrs. William M. Lussan, South Side Catholic Women's Club, Chicago.

\$25

Mrs. Thomas Digman, Glasgow, Montana; Miss Agnes G. Regan, Washington, D. C.; two anonymous.

CASH DONATIONS RECEIVED

Checks have been received as follows: Providence Diocesan Council, \$200; Mrs. Julia Deal Lewis, Chicago, \$200; Mrs. E. J. Brady, McCook, Nebraska, \$100; Mrs. Percival de St. Aubin, Providence, \$100; Mrs. James O'Neil, Minnesota State Council of Catholic Women, \$110; Mrs. George V. McIntyre, Chicago, \$100; Catholic Woman's League of Rockford, \$100; Washington Auxiliary National Catholic School of Social Service, \$200; Charleston Diocesan Council of Catholic Women, \$25; Miss Blanche Vignos, Los Angeles, \$100. The Meriden Council of Catholic Women and the Torrington Council of Catholic Women presented checks in the sums of \$80 and \$25 respectively, to be applied to the scholarship of the Connecticut Council of Catholic Women.

N. C. C. W. PROVES VALUE of CONFERENCE in SOLVING COMMON CATHOLIC PROBLEMS

THE value of conference—of coming together to discuss mutual problems and possible solutions—has been proved in practically every phase of life. From the great affairs of nations to the civic, social or religious affairs which touch only a few individuals, this procedure has been found indispensable. So, too, for the Catholic women of the country, annual meetings, diocesan meetings, deanery meetings, parish meetings, all have their important place in the building up of a great national Catholic federation which is representative of the Catholic women of the United States.

The annual report of the N. C. C. W.'s activities during the past year, presented by the executive secretary, Miss Agnes G. Regan, to the Administrative Board, N. C. W. C., at its meeting in November and later delivered to the delegates at the national convention in Fort Wayne, indicated a record in this regard of which the Catholic women may well be proud: a national convention, two regional conferences, a provincial meeting, 50 diocesan conventions, two state-wide conventions and more than a thousand deanery meetings.

Insofar as it has been possible, resumes of the larger meetings have been carried in CATHOLIC ACTION. Meetings held in the Archdiocese of Dubuque, and the Dioceses of Grand Island, Springfield, Des Moines, Albany, Belleville, Natchez, Portland (Maine), and Duluth are noted briefly below.

Brief Reports of Recent Meetings of N. C. C. W. Units

ARCHDIOCESE OF DUBUQUE, IOWA

“ONE child in this archdiocese means more to me than all its buildings and material wealth,” declared the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, in an address given at the banquet marking the social highlight of the fourth annual convention of the Dubuque Archdiocesan Council of Catholic Women. The convention was held in Cedar Rapids, December 1 and 2, 1935.

The Archbishop, speaking on the dignity of man, and of the relation of the individual and the family to the State, declared that all creation is a means to the end of man. The State, the Church, and even the Incarnation of the Son of God are means to man's eternal end, and therefore, man cannot be a means to another's end, nor can he be used as a stepping stone by the State to an end.

“The family is a divine institution,” declared the Archbishop, “prior to the State, having its rights and duties from God. It is independent of the State, and is to be respected and served by the State.

“The family is a unit of the State, and as no building can be stronger than the material out of which it is constructed, so no State can be stronger than the families out of which it is made up.”

The banquet was attended by over 300 delegates representing every deanery in northeastern Iowa. Mrs. R. J. Sweeney presided, with Rt. Rev. Monsignor John M. Molloy, dean of Cedar Rapids, acting as toastmaster.

The convention was solemnly opened Sunday morning with High Mass, celebrated in the Immaculate Conception Church with Dean Molloy as celebrant and Archbishop Beckman presiding at the throne.

The 15 deaneries of the archdiocesan council were represented by delegations. Distinguished speakers appeared on the programs. Among them were Rev. N. A. Steffen, who spoke on “The Catholic Book Shelf in Public Libraries”; Rev. John R. Bowen, who spoke on “Baptism”; and Miss Marjorie Morrow, whose address was a resume of Junior C. D. of A. activities.

Mrs. R. J. Sweeney, of Dubuque, was reelected archdiocesan president.

Resolutions were adopted deploring the conditions in Mexico, and protesting against the divorce and birth control evils, and likewise against “mercy killings” and sterilization. The resolutions pledged continued cooperation in the work of the Legion of Decency; urged support of the archdiocesan paper, *The Witness*; and approved the newly formed Apostolate for the Dying. The council's major activities—the work of the women in organizing themselves to

serve as practical members of the Confraternity of Christian Doctrine, and expanded program of study clubs, and the organization of home-school associations—will all be continued during 1936.

DIOCESE OF GRAND ISLAND, NEBRASKA

AT North Platte, Nebr., 400 members of the Grand Island Diocesan Council gathered late in October, marking the third annual convention of the Grand Island Diocesan Council of Catholic Women.

The Most Rev. Stanislaus V. Bona, Bishop of Grand Island, celebrated the opening Mass and addressed the attendants, complimenting them on the efforts made toward united Catholic Action and expressing his appreciation of the generous spirit of cooperation evidenced by the members throughout the diocese. The work of the diocesan council was highly commended, too, by its moderator, Rev. Anton Link.

“The Catholic Church in the Light of Persecution” was presented by Mrs. F. F. Dolan and “The Welfare of the Church in this Country in the Light of Legislation—Civic, State and National,” was discussed by Mrs. McKinley J. McIntosh. An interesting resume of the work accomplished by the various study clubs was presented their respective chairmen.

Miss Dora Cornelius, secretary, was commended for her fine work in recording the minutes of the previous diocesan convention.

The resolutions urged concerted effort in combating the evils of sterilization, birth control, and other pagan practices; pledged support of the Legion of Decency; condemned religious persecutions in Russia, Germany and Mexico, and expressed loyalty to religious and civic leaders.

Mrs. Leo Bartholomew, of Sidney, Nebr., succeeds Mrs. Edwin L. Titchener as president.

DIOCESE OF SPRINGFIELD IN ILLINOIS

THE Most Rev. James A. Griffin, Bishop of Springfield in Illinois, addressed the delegates and visitors from all parts of the Springfield Diocese who came together at Mattoon, Ill., December 1, 1935, for the seventh annual conference of the Springfield Diocesan Council of Catholic Women. Bishop Griffin spoke on “Youth and Catholic Action” and pointed out the great need for providing adequate programs in order that Catholic youth might be properly guided in education and recreation and assume their rightful place in the lay apostolate.

The future of the council was discussed by Rt. Rev. Msgr,

W. T. Sloan; Mrs. John J. McShane, the diocesan president, reported the recent national convention; and Mrs. Leo Heise, of Litchfield, spoke on "How to Organize a Deanery."

Reports of activities were given at the executive board meeting which preceded the general session.

A most gratifying feature was the large attendance on the part of the clergy.

DIOCESE OF PORTLAND IN MAINE

THE words of praise which Most. Rev. Joseph E. McCarthy directed to the Portland Diocesan Council of Catholic Women on the occasion of its recent annual convention, were well deserved.

Much has been accomplished in the three years of organization in the State of Maine. Recent developments include cooperation with the State program of the National Youth Administration; registration of all unemployed youths with a view to securing part-time employment and vocational training for them; the purchase of a centrally located house which is being prepared as a residence and clubhouse for young girls as well as the center for council activities.

Civic recognition was accorded the council in the address of Governor Brann, of Maine, who praised the noble purposes of the organization and asked that all lend their prayers for the future security of our own beloved country and that of the whole world.

Reports covered the work of the Committee on Immigration; the junior guilds which have been set up in the various deaneries throughout the diocese; the progress made through study clubs which included a summer school held during the past summer; the activities of the Catholic parent-teacher associations; and the work in connection with the missions.

One of the most outstanding examples of cooperation on the part of the Catholic press is in evidence in the Portland Diocese. Weekly columns in *The Church World*, official weekly paper of the diocese, cover the activities of the various affiliates and frequent commendatory editorials are devoted to the council's program. One of these entitled "Post-Conventionale" says in part: "It was our thought, as we left the convention, that a new day of promise has dawned for Catholic Action in the State of Maine and the Diocese of Portland. New officers, added members, other workers, the past to view with wholesome pride and the immediate future envisioned with lively hope and immeasurable zeal, all point to and indicate such a triumph for God and Holy Church and for the welfare of souls as may hearten and uplift us far beyond the reach of any merely worldly consideration."

The retiring president, Miss Katherine T. Campbell, in her message to the convention, urged all to take an active interest in the work for youth in the parishes throughout the diocese.

In the afternoon, a forum on "Youth" was conducted. Each of the youth organizations in the diocese reported. The Rev. Wilfred Albert and Miss Mary J. Hamilton, diocesan director of study clubs and the newly elected president of the diocesan council, spoke on the place of youth in Catholic Action.

Bishop McCarthy, Rt. Rev. Msgr. George P. Johnson, V.G., and Miss Mary F. Riley, of Providence, R. I., who represented the National Council of Catholic Women, spoke at the dinner.

The convention closed with a Pontifical High Mass celebrated by Bishop McCarthy.

In addition to Miss Hamilton, the officers who will serve during the coming year include Miss Rachael Connor, recording secretary; Mrs. John L. Thomas, treasurer; and Mrs. Harry Whelan, auditor.

DIOCESE OF DES MOINES, IOWA

THE Council Bluffs Deanery of the Des Moines Diocesan Council was host to the sixth annual convention October 26 and 27, 1935.

Mrs. H. F. Rohling, past president of the diocesan council, presided at the luncheon which followed the business session. Rev. F. T. Zuch, moderator for the diocesan council, spoke on the national council and the furtherance of the work in the Des Moines Diocese. He urged every woman to become a member of some parish organization and take an active interest in parish projects. The importance of thorough organization in each of the deaneries was emphasized by the speaker.

"Youth and the Home" was discussed by Mrs. William J. Hotz, of Omaha, member of the board of directors of the national council and chairman of the National Committee on Parent-Teacher Associations.

The program of the National Youth Administration was explained by Rev. E. J. Flanagan, founder of Father Flanagan's Boys' Home, Boys Town, Nebraska.

The work of the Boy Scouts was discussed by Father Zuch and that of the Junior Catholic Daughters of America by Miss Majorie Morrow.

The proper use of the official organs of the National Council of Catholic Women—CATHOLIC ACTION and the *Monthly Message to Affiliated Organizations*—were explained through the medium of a panel discussion conducted under the leadership of Mrs. John Galvin, deanery study club chairman.

The Most Rev. G. T. Bergan, Bishop of Des Moines, celebrated the Solemn Pontifical High Mass Sunday morning, the Feast of Christ the King, which was attended by more than 750 members and visitors, and also preached the sermon. He exhorted Catholic women to do all in their power to preserve and perpetuate the Kingdom of Christ in a world rapidly becoming de-Christianized.

In the afternoon, Rev. Edward J. Hunkeler, S.J., of Omaha, speaking of youth and the great problem of increased leisure time, urged the utilization of the home as the center for the development of the spiritual, moral and intellectual qualities of young people, beginning with the very young child. "Gain their confidence; work with them; be not too dictatorial," he said.

A plea for more Christ-like methods in the dispensation of charity, was made by Father Zuch, director of diocesan charities. He asked for assistance in placing neglected, dependent children in Catholic homes.

The closing dinner was addressed by Rev. Francis G. Degelman, S.J., of Creighton University, Omaha, who spoke of the growing dangers of Communism in this country and of the havoc it has wrought in other countries. Bishop Bergan complimented the council on its achievements and expressed his deep appreciation, mentioning in particular the assistance rendered to priests in mission districts.

Mrs. L. E. Sinner succeeds Mrs. Matt Conway as diocesan president.

DIOCESE OF DULUTH, MINNESOTA

A CALL for vigorous participation of the Catholic laity in affairs of the home, school, government and church, was sounded by the Most Rev. John G. Murray, Archbishop of St. Paul, at the banquet which closed the biennial convention of the Duluth Diocesan Council of Catholic Women held at Duluth in the fall. Archbishop Murray centered his address around the Church's program of Catholic Action—participation of the laity in the apostolate of the hierarchy.

A number of other notable speakers addressed the two-day meeting, including Most Rev. Theodore H. Reverman, Bishop of Superior; Most Rev. Thomas A. Welch, Bishop of Duluth; Rev. Laurence Glenn; Miss Katherine R. Williams, recently elected president of the national council; Mrs. Thomas P. Ryan, treasurer of the national council; and Mrs. M. E. Louisell, retiring president of the Duluth diocesan council.

The great need for members of the Church to be well informed on matters pertaining to their religion, was stressed by Bishop Reverman. "We must be able to defend the Church from any quarter and to increase its work. I

am inspired by the work of this organization," he said.

The part the parish plays in developing the culture and refinement of its young people, particularly in meeting the problem of idleness, was the subject of an earnest talk by Father Glenn, director of Catholic Charities.

The meeting, which drew an attendance of 400, elected Mrs. J. M. Fleming of Ely, president.

DIOCESE OF NATCHEZ, MISSISSIPPI

PLANs for the development of a speakers' bureau were made at the recent convention of the Natchez Diocesan Council of Catholic Women. A number of diocesan councils have found these bureaus invaluable in explaining the work of the council and in securing new affiliations.

The Most Rev. R. O. Gerow, Bishop of Natchez, addressed the convention on the program of the national council. He stressed the fact that the council is not an organization of itself, but is a federation intended to embrace all of the organizations of Catholic women throughout the country.

The meeting was honored by four visitors from the Mobile Diocese: Very Rev. Msgr. E. J. Hackett, V.G.; Mrs. W. I. Grubb, member of the board of directors of the national council; Mrs. A. S. Lucas, president of the Mobile Diocesan Council; and Mrs. T. S. Neville.

The council's work in connection with study clubs, religious vacation schools and legislation was discussed.

Mrs. B. T. O'Neill, of Meriden, succeeds Mrs. E. C. Leonard as president.

DIOCESE OF BELLEVILLE, ILLINOIS

THE annual meeting of the Belleville Diocesan Council of Catholic Women, held at Herrin, Ill., was devoted principally to a discussion of the youth movement. An address was given in Italian by Rev. W. H. Reeves, followed by a resume in English; William Murphy spoke on the "Three-fold Duty of Youth"; junior club work was discussed by Mrs. A. M. Mathias and the work of the vacation schools was outlined in a report given by Mrs. Paul Bier.

Mrs. Earl R. Reynolds, recently elected first vice presi-

dent of the National Council of Catholic Women, spoke on the scope of the national program.

Other speakers included: Rev. Joseph Tragesser, Rev. B. Hillinberg, and Mrs. H. Weiser.

Mrs. Arthur J. Fournie, president of the diocesan council, presided.

DIOCESE OF ALBANY, NEW YORK

A PLEA for wholehearted cooperation on the part of all Catholic women of the diocese in the vast program of diocesan activities under the leadership of the Most Rev. Edmund F. Gibbons, Bishop of Albany, was made by Rt. Rev. Msgr. Joseph A. Delaney, V.G., in addressing 500 members of the Albany Diocesan Council of Catholic Women assembled in annual convention at Schenectady on November 26, 1935.

Mrs. William Prophet, chairman of organization of the Scranton Diocesan Council of Catholic Women, was guest speaker. Mrs. Prophet outlined the purposes of the national council, emphasizing the great need for federation in order that Catholic women may speak with a truly representative voice when the welfare of the Church and of the country demands.

Various phases of Catholic Action were discussed by the clergy heading the departmental activities in the diocese. Rev. John J. A. O'Connor, editor of *The Evangelist*, outlined the part the Catholic press should play in keeping the women informed of Catholic concerns and of disseminating Catholic news and views of current problems. Catholic education as a response to Catholic Action was stressed by Rev. John J. Collins, director of Christian Doctrine, who gave a stirring address on Catholic literature and the need of good reading as an antidote to the insidious effects of much of our popular literature. Welfare work in the diocese and the vast demands upon the facilities of the Catholic charities office were stressed by Rev. William C. Keane, its director. Rev. John J. Finn, addressed the group in behalf of the Schenectady deanery.

The diocesan president, Mrs. William J. Gleason, presided.

The Church and Reconstruction in Puerto Rico—Continued from page 15

ers. (b) To distribute lands cautiously for fear of putting this important industry into the hands of an absentee, even if Puerto Rican aristocracy, and to test out its own ability to operate a considerable part of the canelands itself. (c) To hold on to the mills until it is certain that cane labor and the people of Puerto Rico will obtain the major benefits, as befits the number of families involved and the importance of the cane lands and the sugar mills, before they are put under cooperative operation. (d) To try to establish the right combination of individual ownership, cooperative ownership, public ownership, cooperative administration and semi-public administration in lands and mills that will attain both full production and the welfare of the people in the industry and the people of Puerto Rico.

A thorough-going program rather than an attack solely on absentee ownership on the ground that absentee ownership might merely be exchanged for a bad social system in Puerto Rican hands.

Chief reliance in any long-time program for distribution of ownership upon compelling wage and crop contracts to carry profit-sharing agreements and the use of the profits to distribute stock ownership.

Central work-shops in farming communities for the exploited needle workers.

Return to Puerto Rico of the tariffs collected in the United States on products consumed in Puerto Rico, a free-

port for manufacturies of goods for export, and release from the costly shipping charges that are due to Puerto Rican inclusion in the coastwise shipping laws.

Extension of rural electrification for greater rural production and comfort.

Slum clearance and housing for the very poor.

The extension of the Federal unemployment insurance and old age pensions to Puerto Rico.

Further appropriations of Federal funds.

MISS KIMPEL N.C.C.W. FIELD SECRETARY FOR YOUTH

IN LINE with its plan to develop, through the medium of its diocesan councils, a well-balanced program for youth groups throughout the country, the National Council of Catholic Women has recently added to its staff a field secretary for youth activities. Miss Anna Rose Kimpel, a graduate of the National Catholic School of Social Service and for several years director of recreation at the Catholic Community House in Toledo, Ohio, will be available to aid in formulating appropriate programs throughout the country. Soon after the first of the year she will go to Hartford, Connecticut, where plans are underway for an extensive program for the youth of the diocese.

Dioceses interested in securing Miss Kimpel's assistance are invited to communicate with national headquarters.

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